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# The Classical Weekly

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MONDAY, OCTOBER 6, 1930

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The copy for this issue of THE CLASSICAL WEEKLY was put together at Lexington, Kentucky, where I was prolonging my vacation (?) nearly two weeks beyond the day on which I had expected to be back at my desk, eight hundred miles away, with my books and papers ready to my hand.

CHARLES KNAPP

## THE LOEB CLASSICAL LIBRARY RECENT ADDITIONS

The Loeb Classical Library was discussed last in THE CLASSICAL WEEKLY in 22.145-146, 153-155, 161-163 (March 18, 25, April 8, 1929). It is time to call attention again to the Library. For convenience I shall again group together the Greek volumes, then the Latin volumes. It should be remembered that in this country the volumes of the Library are obtainable through Messrs. G. P. Putnam's Sons, New York City.

(I) Aristotle, *The Physics*, I (the first of two volumes). By Philip H. Wicksteed and Francis M. Cornford (1929). Pp. xc + 427.

The version of Aristotle's *Physics* here presented occupied for many years the attention of Dr. Wicksteed, a student of the Middle Ages, especially of Thomas Aquinas and Dante. His investigations "constantly led him back to the classics and eventually to a serious study of Aristotle as the great master of Mediaeval Philosophy" (Preface, v). Dr. Wicksteed's work on the translation was hampered for years by illness. When he realized that death was near, he sent for Mr. Cornford, and made him, in effect, residuary legatee of the task. To him it fell to revise and complete Dr. Wicksteed's work, and to see the two volumes of the translation through the press. It is clear that Mr. Cornford's contribution to the work has been very extensive, great as were Dr. Wicksteed's own labors on it. These facts are set forth in the Preface (v-xii), which was written by Mr. Joseph Wicksteed, a son of Dr. Wicksteed.

The contents of the volume before us are as follows:

Preface (v-xii); General Introduction (xv-xc): I. What to Expect from the *Physics* (xv-xx), II. Aristotle's Philosophy: 1. Mind and Matter, and their Meeting-ground (xx-xxix), 2. The Scale of Life and Consciousness (xxix-xlix), 3. The *Categories* (l-lv), 4. Abstract Thinking and Self-Consciousness (lv-lx), 5. Cosmography and Theology (lx-lxxiv); III. Note on the *Meteorologica* (lxxiv-lxxv); IV. Note on the Principles of Translation here Adopted (lxxv-lxxix); V. Note on Certain Mathematical Conceptions (lxxx-xc); *Physics*, Book I, Introduction (3-7), Text and Translation (8-97), Excursus—On Squaring the Circle (Bk. I. Ch. ii. 185 a 16) (98-101); Book II, Introduction (103-105), Text and Translation (106-187); Book III, Introduction (188-189), Text and Translation (190-265); Book IV, Introduction (267-273), Text and Translation (274-427).

To the translation of each chapter of each book is prefixed the appropriate part of a very elaborate "Argument" (Summary) of the work. There is no Index.

In the Preface (v) Mr. Joseph Wicksteed writes as follows of his father's attitude toward Aristotle:

But though he considered Aristotle was for various reasons more intelligible to the mediaeval scholar than to us, he did not believe that his importance to the world had decreased. His own thought ranged from man's urgent material needs, represented by Economics, to his deepest spiritual needs, represented by Religion. He would not have considered it an exaggerated claim that Aristotle's practical genius working upon the Greek love of thought for its own sake, made his mind and method of vital importance in almost all our modern problems: a touchstone clear of the structure and debris of ages we stand on, and of the utilitarian element so difficult, if not impossible, to escape to-day, and yet so practical a danger to the value we call truth.

On pages xv-xvi we find the following statement of the contents of Aristotle's *Physics*:

The title '*Physics*' is misleading, and the reader must expect to find little or nothing that it suggests in this treatise. '*Lectures on Nature*,' the alternative title found in editions of the Greek text, is more enlightening. But '*Principles of Natural Philosophy*' (as the term would have been understood in the eighteenth and earlier nineteenth centuries) would be better still.

The realm of Nature, for Aristotle, includes all things that move or change, or that come and go, either in the sense of passing from 'here' to 'there,' or in the more extended sense of passing from 'this' to 'that,' which latter phrase is equivalent to 'becoming something that it was not'—a solid becoming a liquid, or a hot thing becoming cold, for instance.

Thus anything that 'becomes' this or that (substantively or qualitatively), any concrete thing to which, as such, an inception of being or a cessation from being can be assigned, belongs to the realm of Nature; but so also do things eternal if, and in so far as, they move or otherwise change. Thus the ultimate 'matter' which, according to Aristotle, underlies all the elementary substances must be studied, *in its changes* at least, by the Natural Philosopher. And so must the eternal heavenly spheres of the Aristotelian philosophy, in so far as they themselves move, or are the causes of motion in the sublunary world.

Thus all things of which motion, change, or becoming (*i. e.* the inception of, or cessation from, 'being this or that,') can be predicated are the subject matter of the study of Nature.

Psychology, or theology (both terms are used in one paragraph, xvi) is included in the study of nature, as that study was understood by Aristotle (xvi):

...the study of Nature may point beyond itself to the necessity and possibility of such a Theology; and it is one of Aristotle's directive purposes throughout the *Physics* to prove that it actually does so.

In a footnote to page xvi it is explained that Theology is "One of the titles given by Aristotle to the work called by us, but never by him, the *Metaphysics*". Reference

might have been made here to a passage on page lxi, where the matter is more fully presented.

The version of the Physics here presented is of a "frankly paraphrastic and expository character..." (lxxv). Dr. Wicksteed believed (lxxvi) that "a so-called literal translation would be wholly unintelligible in many passages to the English reader, and would be of very little value to the student of the Greek text". On pages lxxvii-lxxviii we have a discussion, partly on the basis of notes left by Dr. Wicksteed, partly in his exact words, of the way to translate specific Greek words (e.g. ψυχῆ, ζωῆ, οὐσία). I am reminded of a like discussion by Professor Gilbert Murray (see THE CLASSICAL WEEKLY 15.39-40). Dr. Wicksteed craves indulgence (lxxix) for his use of certain "uncouth words, some of them ignored or expressly disallowed by the dictionaries...", such as "aliveness", "awareness", "dimensionality", "quantitive", "qualitive", and for the use of certain innovations and archaisms.

(2) Arrian, History of Alexander and Indica. By E. Iliff Robson (1929). Pp. xvi + 450.

This volume contains a Prefatory Note (vii-xvi), text and translation of Arrian, Anabasis of Alexander, Books I-IV (2-447), and an Appendix (449-450). The title of the book seems thus a misnomer, since no part of the Indica is included in the volume. The Prefatory Note contains a discussion of the text of Arrian presented in the book (vii-ix), of editions, translations, etc. (ix-x), of Arrian (x-xii), of Alexander's Troops, Tactics, and Arrian's <Military> Terminology (xii-xv), and A Geographical Note (xv-xvi). The Appendix deals with The Bridge or Causeway in Book IV, xxi, §§ 3 ff.

The Prefatory Note strikes me as rather perfunctory, and as not well written. The perfunctory character of the Note is rather unfortunate, since in certain matters, e. g. in matters of text criticism, Mr. Robson seems to be abundantly blessed with common sense. Mr. Robson is no admirer of the periodic sentence. He is fond of parentheses, and of parentheses within parentheses without proper differentiation of the parentheses of various grades. In one instance (x), in a sentence five and a half lines long, round brackets are used five times within round brackets. Ought a classical scholar to say (vii) "this does not mean that ordinary critical methods can be omitted...", or to write such a thing as this (xv), "...It <the phalanx> could be elongated (the word is πλᾶγ(α), to an oblong..."? On the first page of the translation (3) I find these words: "...Others have given various accounts of Alexander, in fact there is no one over whom historians have been more numerous and less harmonious..." Here I object to the punctuation after "Alexander", and I condemn the clause "over...harmonious" as a whole and the phrase "over whom" in particular. By "over" Mr. Robson was seeking to translate ὑπέρ. What is the function of Supervising Editors in such cases?

(3) Athenaeus, The Deipnosophists, III (the third of seven volumes). By Charles Burton Gulick, of Harvard University (1929). Pp. viii + 510.

For a notice of Volumes I-II of Professor Gulick's translation of Athenaeus see THE CLASSICAL WEEKLY 22.145. A hint is given there of the high value of Athenaeus's work. Volume III contains text and translation of Books VI-VII (2-489), and an Index of Proper Names <in Volume III> (491-509).

The following passage (6.224: pages 11, 13) will show Professor Gulick's methods as a translator and will also give a hint of the sort of thing one finds in Athenaeus:

Thereupon, slaves entered bearing an enormous quantity of fish from sea and lake, on silver platters, so that we marvelled at the luxury as well as at the wealth displayed; for our host had bought everything but the Nereids. And one of the parasites and flatterers remarked that Poseidon must have sent the fish to our Nittunius <= Neptune>; not, however, through the agency of the merchants in Rome who sell a tiny fish for a huge price; rather, he must have brought them himself, some from Antium, others from Taracina, and the Pontian islands opposite, still others from Pyrgi, which is a city in Etruria. For the fishmongers of Rome do not fall short, even by a little distance, of those who were once satirized in Attica. Concerning the latter Antiphanes, in *Brave Lads*, says: 'I used to think that the Gorgons were a fiction, but whenever I go to market, I am strong in my belief in them; for one glance there at the fishmongers, and I am straightway turned to stone. Therefore I must necessarily talk to them with my face turned away, for if I see what a small-sized fish it is for which they charge such a high price, I am then and there frozen solid.'

Amphis, in *The Wandering Juggler*: "It is easier, by a million degrees, to get access to the General Staff<sup>2</sup>, and demand a conference and receive an answer to one's questions than it is to approach the damned fishmongers in the market. Whenever a purchaser picks up one of their wares on display and addresses to them a question, the dealer, like Telephus, crouches in silence first (and with good reason, for, to put it in a word, they are all murderers); and as if he meant to pay no attention and had not heard a word, he pounds a polyp. The purchaser bursts into a flame of rage.... The dealer, never stopping to pronounce his words entire, but clipping a syllable here and there, answers 'Twad cost y' eight pence.' 'And this hammer-fish?' 'Steenpence.' Such is the jargon the purchaser must hear." Alexis in *The Man With a Cataract*; When I look at the generals<sup>3</sup> with their eyebrows lifted, I think their conduct is strange, and yet I do not quite wonder that men who have been signally honoured by the state should be a bit prouder than the rest. But when I see the damned fishmongers with lowered eyes but with eyebrows lifted to the top of their polls, I am ready to choke. If you ask, 'How much are you offering these two mullets for,' he replies, 'Tenpence.' 'Too steep! will you take eight?' 'Yes, if you will buy the one next to it.' 'My good man, take my offer, and stop joking.' 'At that price? Run along! Are not these actions bitterer than gall itself?'

(4) Isocrates, II (the second of three volumes). By George Norlin, President of the University of Colorado (1929). Pp. vii + 541.

Of the first volume of Dr. Norlin's translation of Isocrates something was said in THE CLASSICAL WEEKLY 22.146. In confirmation of what is written there of Dr. Norlin's conception of the importance of the life and work of Isocrates reference may now be

<sup>1</sup>Professor Gulick uses prose throughout, even in rendering quotations which are in verse. In this I think he is right.

<sup>2</sup>'General Staff' is a rendering of τοὺς στρατηγούς.

<sup>3</sup>The words "the Generals" are a rendering of τοὺς στρατηγούς.



made to Professor Laistner's article, *The Influence of Isocrates's Political Doctrines on Some Fourth Century Men of Affairs*, *THE CLASSICAL WEEKLY* 22.129-131.

In the Preface to Volume III (v) Dr. Norlin writes thus:

In order to include in this volume the discourses of Isocrates which deal more particularly with the domestic and the foreign policy of Athens and with his own life and work in relation thereto, I have departed from the conventional order and grouped together the *Peace*, the *Areopagiticus*, *Against the Sophists*, the *Antidosis* and the *Panathenaicus*. For convenience, the conventional numbering is given in brackets.

There is no Index to this volume. I suppose that Dr. Norlin intends to give in Volume III an Index (or Indexes) to cover all three volumes.

As a specimen of Dr. Norlin's translation I give his version of *On the Peace* 12-14 (pages 13, 15):

But I marvel that the older men no longer recall and that the younger have not been told by anyone that the orators who exhort us to cling fast to peace have never caused us to suffer any misfortune whatsoever, whereas those who lightly espouse war have already plunged us into many great disasters. However, we have no memory for these facts but are always ready, without in the least advancing our own welfare, to man triremes, to levy war-taxes, and to lend aid to the campaigns of others or wage war against them, as chance may determine, as if imperilling the interests, not of our own, but of a foreign state. And the cause of this condition of affairs is that, although you ought to be as much concerned about the business of the commonwealth as about your own, you do not feel the same interest in the one as in the other; on the contrary, whenever you take counsel regarding your private business you seek out as counsellors men who are your superiors in intelligence, but whenever you deliberate on the business of the state you distrust and dislike men of that character and cultivate, instead, the most depraved of the orators who come before you on this platform; and you prefer as being better friends of the people those who are drunk to those who are sober, those who are witless to those who are wise, and those who dole out the public money to those who perform public services at their own expense. So that we may well marvel that anyone can expect a state which employs such counsellors to advance to better things.

But I know that it is hazardous to oppose your views and that, although this is a free government, there exists no 'freedom of speech' except that which is enjoyed in this Assembly by the most reckless orators, who care nothing for your welfare, and in the theatre by the comic poets. And, what is most outrageous of all, you show greater favour to those who publish the failings of Athens to the rest of the Hellenes than you show even to those who benefit the city, while you are as ill-disposed to those who rebuke and admonish you as you are to men who work injury to the state.

(5, 6) *Philo*, I-II (two out of ten volumes). By F. H. Colson and G. H. Whitaker (1929, 1929). Pp. xxxiv + 484, vi + 504.

The contents of these two volumes of versions of works of *Philo Iudaeus* are as follows:

I—Preface to Vols. I. and II. (v-vi); General Introduction (ix-xxii); Tables of Reference (xxiii-xxxiv); On the Account of the World's Creation Given by Moses (*De Opificio Mundi*), Analytical Introduction (2-5), Text and Translation (6-137); Allegorical Interpretation of Genesis II, III. (*Legum Allegoria*), Book I, Analytical Introduction (140-145), Text and

Translation (146-219), Book II, Analytical Introduction (220-223), Text and Translation (224-293), Book III, Analytical Introduction (295-299), Text and Translation (300-473); Appendices (475-484).

II—On the Cherubim, and the Flaming Sword, and Cain the first Man Created out of Man (*De Cherubim*), Analytical Introduction (3-7), Text and Translation (8-85); On the Birth of Abel and the Sacrifices Offered by him and by his Brother Cain (*De Sacrificiis Abelis et Caini*), Analytical Introduction (88-93), Text and Translation (94-195); That the Worse is Wont to Attack the Better (*Quod Deterius Potiori Insidiari Soleat*), Analytical Introduction (198-201), Text and Translation (202-319); On the Posterity of Cain and his Exile (*De Posteritate Caini*), Analytical Introduction (323-327), Text and Translation (328-439); On the Giants (*De Gigantibus*), Analytical Introduction (443-445), Text and Translation (446-479); Appendices (481-504).

In the Preface (vi) we find the following statement of the part played by each of the collaborators in the two volumes:

It should be understood that our translation is not a collaboration in the fullest sense of the word. Each of us has carefully read and criticized the work of the other, and many of these criticisms have been accepted as improvements or corrections. But on the whole each of us remains responsible for his own work both in text and translation and not for that of his colleague. In Volume I. the whole of the translation is by Mr. Whitaker and Mr. Colson's contribution, apart from the criticisms and suggestions just mentioned, is confined to the General Introduction, a share in the Tables of Reference and a considerable part of the notes in the Appendices. In Volume II. the three treatises *De Cherubim*, *De Sacrificiis* and *De Gigantibus* are translated by Mr. Colson and the other two by Mr. Whitaker.

In the General Introduction there is a discussion of the life and writings of *Philo* (ix-xxii). For the elaborate Tables of Reference the following justification is urged (xxiii):

The student of *Philo* constantly finds that the treatment of some Old Testament personage or text recalls a similar treatment in some earlier book or some earlier part of the same book. But the author's rambling method renders it anything but easy to trace these earlier handlings. Accordingly, since it may be a long time before the translators are in a position to give a general index to the whole of *Philo*, they have compiled the subjoined tables from the indexes added by Leisegang as a seventh volume to Cohn and Wendland's text. It should be carefully noted that as these tables are intended for purposes of comparison merely, they do not contain any names or texts which only occur once. . . .

Prefixed (xxiii-xxiv) to the Tables of Reference is a List of "Abbreviations Used <in referring to the works of *Philo*>". On pages xxiv-xxvii we find a list of persons (Aaron, Abel, Abraham, etc.). Then come "Texts from the Old Testament" (xxviii-xxxiv), a list of the places in *Philo's* writings in which passages from the Old Testament are discussed.

The four Appendices in Volume I have to do with special passages in *Philo's* discussion of the Account of Creation as Given by Moses, and with various passages in each of the books of the Allegorical Interpretation of Genesis II, III. There are like Appendices in Volume II on each of the treatises translated in that volume.

The general nature of the material presented in these volumes is indicated in the following passage (I. x-xi; the quotation gives a hint, also, of Philo's style):

The present introduction is intended to serve mainly for the first three of the six volumes of Cohn's text. These three volumes containing twenty-two treatises will probably occupy five volumes of this translation. These treatises, which are fairly homogeneous, do not aim at any continuous or systematic body of thought. They are expositions of what Philo conceives to be the inner and spiritual meaning of various incidents and texts in Genesis. So far his method is consistent enough. Unfortunately, perhaps—though it is a fault which is rather lovable—he is an inveterate rambler. This word does not mean that the thoughts are disconnected. In fact it is the mark of the true rambler that his points are always connected, and that he is unable to restrain himself from following up each connexion as it occurs. Philo takes his text and expounds its philosophical meaning and proceeds to illustrate it from some other text, in which he discerns the same idea. But this second text generally contains some other words in which he finds some other idea, too valuable to be passed over. The process might, of course, go on indefinitely, but even Philo feels that there must be some limit to it and ultimately returns to his main subject.

(To be continued)

CHARLES KNAPP

## REVIEWS

C. Suetoni Tranquilli Divus Vespasianus. With an Introduction and Commentary, by A. W. Braithwaite. Oxford: at the Clarendon Press; New York: Oxford University Press, American Branch (1927). Pp. xx + 73. \$1.50.

Mr. A. W. Braithwaite's useful edition of Suetonius's Life of Vespasian contains an Introduction (I. Suetonius, vii-x; II. The *De Vita Caesarum*, x-xii; III. The Sources of the 'Life of Vespasian', xii-xv; IV. General Characteristics of the 'Life of Vespasian', xv-xviii; Note on the Manuscripts, xix; Sigla, xx); Text, 1-16; Index Nominum, 17-18; Notes, 19-70; Index of Subjects, 71-73.

The first two parts of the Introduction are in the main condensed from Macé, *Essai sur Suétone*<sup>1</sup>. In part three, which also rests largely on Macé, Mr. Braithwaite concludes that Chapter 1 of the Life of Vespasian owes much to Suetonius's own researches, that Chapters 2-4 (covering the years up to 69) are based on Fabius Rusticus, and that Chapters 5-7 (69-71) rest on a work by Pliny the Elder, entitled *A Fine Aufidii Bassi*. For Chapters 8-25 (71-79) Suetonius had to rely largely on his own efforts. This being so, it follows, says Mr. Braithwaite in Part IV (xvii-xviii), that the first part of the life of Vespasian is a good piece of historical writing....

<sup>1</sup>The following books and articles are mentioned in this review: A. Macé, *Essai sur Suétone* (Paris, 1900); Maximilianus Ihm, C. Suetoni Tranquilli Opera, Editio Maior, Volumen I, *De Vita Caesarum Libri VIII*, and Editio Minor (Leipzig, Teubner, 1907, 1908); E. K. Rand, Suetonius in the Middle Ages, *Harvard Studies in Classical Philology* 37 (1926), 1-48, especially 20-25, 37-39 (this article, published by Professor Rand after the death of Professor A. A. Howard, presents many of the conclusions of the latter); J. C. Rolfe, Suetonius with an English Translation, Volume 2, The Loeb Classical Library (London, William Heinemann, New York, G. P. Putnam's Sons, 1914).

The second part of the Life, where Suetonius loses the guidance of Pliny, is in a different manner altogether. No chronological system is preserved; the events of the reign, such as are mentioned, are arranged with reference to subject-matter rather than date....

This is true enough, but it is in accordance with Suetonius's general method, and is not due solely to the loss here of his guide. The first eight chapters of Suetonius's Life of Augustus deal in chronological order with the ancestors of the future Emperor and his life up to the death of Caesar. At that point Suetonius warns us that the events of the principate will be treated *singillatim neque per tempora sed per species*.

The brief Note on the Manuscripts contains the statement, often made by various writers<sup>2</sup>, that a manuscript of the *Vitae*, existing at Fulda in the middle of the ninth century, was sent about that time to Servatus Lupus, Abbot of Ferrara, and that our oldest manuscript, the Codex Memmianus, now at Paris, is closely akin to that copy. Professors Howard and Rand<sup>1</sup> have shown that the manuscript was probably not sent, and that the Codex Memmianus was written at Tours some thirty years before Lupus begged for the loan of the Fulda copy. The latter, then, can have had no influence on the Codex Memmianus and cannot be the archetype of all existing manuscripts, as Mr. Braithwaite suggests.

The text and the apparatus criticus are reprinted from Ihm, *Editio Minor*<sup>1</sup>. The only changes are a few alterations in spelling (e. g. *exstant*, for *extant*, 1.3), the expansion of a few abbreviations (e. g. *rei publicae*, for *rei p.* [1.1]), and the substitution of *v* for consonantal *u*. The text might have been further improved by the elimination of some of the brackets which disfigure Ihm's pages (e. g. *Claud[i]*, 4.1) and the substitution of English for German punctuation. There seem to be no errors or misprints in either text or apparatus criticus.

The commentary, by far the most important part of the work, was written as a thesis for the degree of Bachelor of Letters (Oxford), and its purpose is "to throw some light on the history of Vespasian's reign...." It is therefore almost exclusively historical; questions of text and language are ignored. It is reasonably full, although not exhaustive, and is well documented. I feel that it is the result of a careful use of modern handbooks and works on the period rather than of a reworking of the ancient material. This does not make it less useful. Where Mr. Braithwaite's conclusions seem to be original, as in the note on *ceterum neque caede... ingenuit*, Chapter 15, they are not always sound. The commentary would be more usable if in references to passages in this Life and elsewhere in Suetonius the section as well as the chapter had been given.

Some specific criticisms follow.

1.2—*evocatus*. We might expect a reference to Caesar, *De Bello Civili* 3.88.5 for *evocati* at Pharsalus, and, for Suetonius's doubt whether Flavius Petro was a

<sup>2</sup>For example by Ihm, *Editio Maior*, VII-VIII, and by G. Funaioli in his article, Suetonius, for a forthcoming volume of Pauly-Wissowa, *Real-Encyclopädie der Classischen Altertumswissenschaft*.

centurion or an *evocatus*, to Valerius Maximus 9.9.2 and Velleius Paterculus 2.70.2. Another man is called by Valerius *centurio*, by Velleius *evocatus*.

1.4—A note on *mancipem operarum* would be very valuable, but it might be very difficult to write. A rapid search of the ancient writers on agriculture shows no example of such a labor contractor.

2.2—The *latus clavus* was a stripe on the tunic, not on the toga (as is here stated, page 23). This slip is made also by F. H. Marshall, in Sandys's Companion to Latin Studies<sup>3</sup>, 359, and by Weynand, in the article on Vespasian, in Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft, 6.2627.

3.—Mr. Braithwaite seems to have misunderstood the phrase *Latinae...condiciones*. Domitilla was probably a *Latina Iuniana*, that is, she had been actually, even if illegally, held as a slave and had been informally freed, receiving freedom but not citizenship. If she now claimed that she was rightfully of free birth, the appropriate process may well have been the *assertio in libertatem*; by this she would become, as Suetonius says, *ingenua et civis Romana*. As the word *ingenua* shows, the question of free birth as well as that of citizenship was involved. This explains why Aurelius Victor, Epitome 10.1, 11.1, calls her a freedwoman; she had at one time been a slave in fact, even though she was later proved to be of free birth.

5.1—In his note on *in spem...conceplam* Mr. Braithwaite is troubled by the difference between 'entering into' a hope and 'conceiving' a hope. He explains the difference rightly, but would speak with more assurance if he knew Suetonius, Tiberius 14.1.

12—In notes on *ne tribuniciam quidem potestatem...* and *patris patriae...recepit* Mr. Braithwaite gives the date of the military diploma, Corpus Inscriptionum Latinarum 3, page 849 (= Dessau 1989), as March 7. 70. The date given in the inscription is *a.d. Non. Mar.*, i. e. March 6.

15—There is an undoubted lacuna in the text. Mr. Braithwaite's long note on *ceterum neque caede...ingemuit* (page 59) may be condensed thus. Vespasian is here said to weep and groan at just punishments. In Dio (Xiphilinus) 66.12 we read that, after the ejection of Helvidius Priscus from the Senate, 'Vespasian was troubled, and weeping went from the Senate, saying merely, "My son or no one shall succeed me"'. The words of the Emperor do not seem appropriate; hence a lacuna is suspected. Suetonius has Vespasian use these words *post adsiduas in se coniurationes* (Vespasianus 25). Something about a conspiracy has therefore been lost in Dio, and if, in Dio, Vespasian weeps at the punishment of conspirators, "it would appear reasonable", says Mr. Braithwaite, "to assume that the phrase of Suetonius before us rather refers to the same occasion..." This is highly interesting, but the argument is not convincing. It all rests on the belief that Vespasian's words, recorded in Chapter 25, were spoken after some particular conspiracy. The plural shows, I think, that he made the assertion "even after many conspiracies", as Professor Rolfe translates the passage.

16.3—We do not know that Vespasian in his earlier days had been convicted of exacting a reward for certain services, as Mr. Braithwaite here states. Suetonius (4.3) is merely quoting a report (*convictus quoque dicitur*); he is not citing a fact.

17—Vespasian's generosity to senators is best understood if we remember that he himself had been forced to take up a very humble trade *sustinendae dignitatis causa* (4.3).

19.1—Mr. Braithwaite is wrong in comparing *convivabatur adsidue ac saepius recta <cena>* with Suetonius, Nero 16.2 and Domitianus 7.1. Both these passages refer to public benefactions; Nero substituted the *sportula* (a cash present, not food in a basket, as Mr. Braithwaite thinks) for a regular meal; Domitian restored the meal. If Vespasian had given such meals to the people *adsidue*, the statement in Domitianus 7.1, *revocata reclarum cenarum consuetudine*, had little meaning. Our passage is to be compared rather with Augustus 74, where almost the same words are used (*convivabatur adsidue nec umquam nisi recte*) and details are given which show that private banquets are under discussion.

BROWN UNIVERSITY

RUSSELL M. GEER

Philological Studies in Ancient Glass. By Mary Luella Trowbridge. University of Illinois Studies in Language and Literature. Vol. XIII, Nos. 3-4. August, November, 1928. University of Illinois Press, Urbana, Illinois. Pp. 206. \$1.50.

Miss Trowbridge's monograph, Philological Studies in Ancient Glass, is, in its purpose, a linguistic and historical study of ancient glass. The history of glass from an archaeological standpoint had already been exhaustively treated, e.g. by Anton Kisa, Das Glas im Altertume (Leipzig, 1908). Miss Trowbridge's treatise is intended to supplement the works on the archaeology of this subject (i.e. works devoted to the study of actual remains of glass) with the testimony of written and inscriptional records. From the linguistic point of view the Greek and the Latin words for glass are treated; from the historical, both the manufacture of glass and its uses are studied.

Two sections of this study, the author informs us (unfortunately she does not say which parts she means) were used as a dissertation, written in 1922 at the suggestion and under the direction of Professor W. A. Oldfather. The present publication is an extension or elaboration of this dissertation. The addition of more topics and material has entailed much repetition in the text and innumerable references in footnotes to other parts of the work.

The scope of the investigation may be seen from the Table of Contents: I. The Purpose of This Study (9-10); II. The Greek Words for Glass: Kyanos, Lithos Chytê, Hyalos, Krystallos, Morria (11-56); III. The Latin Words for Glass: Hyalus, Vitrum, Crystallus, Murra (57-94); IV. The Manufacture of Glass (95-137); V. The Uses of Glass as Recorded in Literature (138-193); VI. Historical Summary (194-200); Bibliography (201-202); and Index (203-206).



It may be said at once that the study gives every evidence of unstinted application and patient research. It is carefully annotated and fully documented with references to ancient sources and modern works. Greek and Latin passages that throw any light on any point mentioned or discussed are quoted in the original. The result is a treatment of the subject which will be a valuable work of reference for all who may be concerned with the topic of glass in classical antiquity.

It may be of interest to conclude this notice with a presentation of a few facts relative to ancient glass. Homer does not use *hyalos*, the later word for glass, but opaque glass in the form of paste or enamel for the adornment of surfaces was known by him and was called by him *kyanos*, a word of unknown etymology. *Kyanos* was first imitated in Egypt. Herodotus speaks of articles made of glass as *lithos chytê* ('molten stone'). Transparent and translucent glass is regularly referred to by Greek writers as *hyalos* (later, also as *hyelos*), a word of doubtful etymology, although some modern scholars accept the ancient explanation and derive it from *hyein*, 'to rain', and interpret it as meaning 'wet', then 'bright', 'clear', and 'shiny'. The word *hyalos* as a substantive occurs first in Herodotus, then in Aristophanes, Plato, and Aristotle. Although *hyalos* ('glass') is occasionally used for *krystallos* ('rock-crystal'), it is difficult in any particular passage to be certain that the Greeks ever called glass 'crystal', as the Romans seem to have done.

In Latin the common word for glass is, of course, *vitrum*. The word *hyalus* (Greek *hyalos*) is infrequent; its occurrence is limited to poetic and scientific works. The word means not 'glass', but 'glass-green color'. *Vitrum* (a word of unknown etymology) occurs first in Lucretius and in Cicero, although the early Romans were familiar with the material, glass. What the Romans called *murra* is mentioned twice in late Greek literature as *morria*. It is still uncertain of what material or composition the costly murrine vessels, so frequently mentioned, were made. Kisa, however, believes that there were no murrines except glass murrines; he thinks it possible that *vitrum* stands for ordinary glass, *crystallus* for extremely clear glass, and *murra* for expensive, opaque, colored glass.

The earliest glass came from Egypt; also early is glass of Phoenician manufacture. There is unfortunately scanty information relating to the art of making glass in the ancient world. The art was not developed in Greece, and the Roman writers (e. g. Pliny) give few definite details of the methods of manufacture and of coloring. For centuries all glass objects were formed by hand; the discovery of the way to blow glass was made not long before the beginning of the Christian era.

Although the Greeks were familiar with glass and prized it from very early times, there is no reference in classical Greek literature to the manufacture of glass in Greece. At first a rarity in Greece (it was rare even in the fifth century B. C.), glass, although well-known, was to the Greeks something exotic and expensive. It is not until the beginning of the Roman Empire that we know much about glass. Strabo and Pliny give the earliest detailed information about its origin,

and about its manufacture in Egypt, Sidon, Rome, and Gaul.

The first description of a genuine glass mirror (with a metal back) occurs in the second century after Christ. Small glass windows were used to a limited degree at Pompeii. The first reference to glass lamps is in the fourth century.

Finally, glass was popular in the ancient world; it was employed in antiquity as freely as it is to-day.

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LA RUE VAN HOOK

The Treasuries of the Greeks and Romans. By Herbert Newell Couch. Menasha, Wisconsin: George Banta Publishing Company (1929). Pp. 111.

In a Johns Hopkins University dissertation Mr. Herbert Newell Couch publishes the results of an examination of the treasuries of Greece and Rome. The sources of information with regard to this subject are obviously literary and inscriptional as well as archaeological, but Mr. Couch chose to restrict his study to the archaeological aspect of the question.

The scope of the investigation may be seen from the Table of Contents: I. The Meaning and Scope of Treasuries (1-7); II. Derivation <of *θησαυρός*> (8-14); III. The Development of the Tholos Type <of Treasury> (15-50); IV. Greek Temples <as Treasuries> (51-68); V. The Treasuries of Delos, Olympia, and Delphi (69-76); VI. Roman Temple-Treasuries (77-85); VII. Smaller Treasuries (86-109).

Mr. Couch assembles the evidence with care and follows conservative scholarship in his conclusions. For example, with respect to the derivation of the word *θησαυρός* his conclusion is as follows (14):

If the word in its entirety is really an inheritance from the pre-Hellenic language<sup>1</sup>, there can, nevertheless, be little doubt that an association with *τίθημι* was generally accepted in antiquity, and that it<sup>2</sup> was freely used with that derivation in mind.

Regarding the problem of the *tholos*-tombs of Mycenae and Orchomenos (called by Pausanias 'Treasuries') Mr. Couch adopts the view that architecturally they are developed from the beehive granaries of Egypt and that in Greece they served not only as tombs for kings, but that rich treasures were also stored in them. Pausanias is, therefore, in his opinion, justified in designating these structures as 'Treasuries'.

Among Greek treasuries that of Athena on the Acropolis has great interest for us. Just where the treasure of the goddess was stored after the Persian Wars has been a much-vexed question. The answer depends on the solution of the problem of the old Hecatompedon and the Opisthodomus—of such solution there seems to be no hope. Mr. Couch adopts the view, largely accepted, that the treasury of the Athenians is to be associated with the western part<sup>3</sup> (the Opisthodomus) of the Hecatompedon from 480 B. C. until the completion of the Parthenon. After

<sup>1</sup>This is, in my opinion, unlikely.

<sup>2</sup>Here we have very careless writing. C. K. >.

<sup>3</sup>This part alone of the Old Temple was, presumably, restored after the destruction of the temple by the Persians.



this date the new Parthenon became the principal treasury of the State.

The discussion of the 'Treasures' of Delos, Olympia, and Delphi forms a brief chapter. These interesting little buildings, monuments dedicated to the local divinity, were at once communal houses (*olkoi*), miniature temples (*valaskoi*), and, on occasion, depositories (*θησαυροί*) of sacred offerings.

Though this dissertation apparently contains little that was not already known, yet it is a useful collection of the existing material, presented in scholarly fashion.

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LA RUE VAN HOOK

The Dolphin in the Literature and Art of Greece and Rome. By Eunice Burr Stebbins. Menasha, Wisconsin: The George Banta Publishing Company (1929). Pp. 135.

In her monograph, *The Dolphin in the Literature and Art of Greece and Rome*, a Johns Hopkins University dissertation, written under the direction of Professor D. M. Robinson, Miss Stebbins aims to furnish an account of the dolphin as found represented so widely in Greek and Roman literature and art. The comprehensive nature of the study of the subject is revealed by the Table of Contents, as follows: I. The Nature of the Dolphin (1-8); II. Types of the Dolphin in Art. Conventions in the Representation of the Dolphin in Art (9-18); III. The Dolphin in Minoan Art (19-35); IV. <The Dolphin in> Helladic and Cycladic Art (36-51); V. <The Dolphin in> Geometric Art (52-58); VI. The Dolphin in Legend and Literature (59-96); VII. The Dolphin in Art and in Archaeological Remains of the Historical Periods of Greece and Rome (97-129).

As every student knows, classical literature abounds in dolphin folktale, in allusions to that sea-creature, and in references to its relation, generally friendly and helpful, to man. Most familiar, of course, are the tales of the rescue of Arion, traditional inventor of the dithyramb, as related in Herodotus, Gellius, and Pliny, and the account of the transformation of the Tyrrhenian pirates into dolphins by Dionysus, a story told in the Homeric Hymn to Dionysus, in Lucian, and in Ovid. Numerous other legends, too, are grouped around the figures of Melicertes-Palaemon, Phalanthus-Taras, and the dead Hesiod.

In the section on *The Dolphin in Legend and Literature* (Chapter VI, which might better have been placed after Chapter I) Miss Stebbins's task was made easy by the published researches of the German scholars Biedermann, Keller, Welcker, and Usener. A chance for more independent investigation was afforded by the archaeological side of the study; this demanded a consideration of the results of recent excavation and research. Miss Stebbins, therefore, studied the occurrence of the dolphin in art in its use as an accessory decorative motif and in its presence with symbolic meaning. Probably the three finest examples of the use of the dolphin in Greek art are the cylix signed by the potter Nicosthenes (in the Louvre), the cylix of Execias (in Munich), and the fine coin of Syracuse, by Evaenetos.

The dissertation is to be commended as a carefully executed piece of work. The subject really demands some illustrations; even a few would have added greatly to the interest and the value of the study.

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LA RUE VAN HOOK

## CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

### I

American Historical Review—April, Review, favorable, by W. S. Ferguson, of Charles N. Cochrane, Thucydides and the Science of History; Short review, favorable, by W. S. Ferguson, of Norman H. Baynes, A Bibliography of the Works of J. B. Bury.

Chronicle (University of California)—April, Repetition and Rhythm in Vergil and Shakespeare, Leon J. Richardson.

Contemporary Review—April, Review, very favorable, by J. E. G. de M., of Helen Waddell, Mediaeval Latin Lyrics.

Dublin Review—April, The Greek Anthology, W. H. Shewring [the purpose of the article is "to discuss the significance of the Greek Anthology; to ask what elements in it have permanent worth and what have not; and to consider some of the claims which have been made for it in modern times"]; Review, generally favorable, by W. H. S., of Helen Waddell, Mediaeval Latin Lyrics.

English Historical Review—April, Review, generally favorable, by William Miller, of Georgina Buckler, Anna Comnena: A Study; Review, generally favorable, by William Miller, of Steven Runciman, The Emperor Romanus Lecapenus and his Reign: A Study of Tenth-Century Byzantium; Short review, generally favorable, by D. C. M., of P. Roussel, La Grèce et l'Orient; Short review, favorable, by N. H. B., of E. K. Rand, Founders of the Middle Ages.

Hibbert Journal—The Conception of a Cosmos: from Plato to Einstein, J. S. Mackenzie; Review, mildly favorable, by R. T. Herford, of Laurie Magnus, The Jews in the Christian Era; Review, favorable, by G. D. Hicks, of G. C. Field, Plato and his Contemporaries: A Study in Fourth Century Life and Thought.

Illustrated London News—February 22, House Decoration in Ancient Rome: Interesting Discoveries on the Appian Way: A Roman House with Remarkable Mosaics, Frescoes, and Wall *Graffiti* of Gladiatorial Combats, Francesco Fornari [the article, illustrated by seven photographic plates, deals with additional discoveries made in the remains of an old Roman house, beneath the Church of St. Sebastian; this house, "the construction of which dates back to the last years of the Republic and first years of the Empire", had already been partially excavated]; March 8, A "Sky-Scraper" of the Second Century A. D.: A Roman "Find" [two photographic illustrations of the "remains of the biggest private house that has been revealed as a result of the excavations in Rome. . . . The structure must have had not fewer than seven storeys, for the walls and floors of the sixth are

- preserved"]; April 12, Discoveries of Unique Interest at the Birthplace of Plautus: Sarsina, a Landslide-Buried Town [with four photographic illustrations]; April 26, The "Catacomb of the Widowers", Francesco Fornari [the article, accompanied by ten photographic illustrations, discusses the discoveries made in "part of a 4th-century Christian cemetery found intact, and containing many works of art", near the old Basilica di S. Lorenzo outside Rome]; Hadrian's Wall—and Quarrying: In the Threatened Area [with five photographic illustrations of the Roman wall in the neighborhood of Shield-on-the-Wall, Peel Crag, and Housesteads in Northumberland, and a two-page drawing showing a reconstruction of Fort Borcovicium, together with a lettered plan of the fort].
- Journal of the American Oriental Society—December, The Synagogue of the Herodians, Harry J. Leon [there is offered a conjectural restoration of a Greek inscription discovered "among the inscriptions of the Jewish catacomb in Vigna Randanini on the Appian Way in Rome" by Father R. Garrucci (1865); "whatever the exact restoration it remains reasonably certain that *Πόλων* is the name of an individual and that the synagogue of the Herodians or the Rhodians must be expunged from the roll of the synagogues at Rome"].
- Living Age—April 15, Adventure in Arcadia, Franz Spunda [this account of a journey by automobile through rugged Arcadia includes a description of the Temple of Apollo at Bassae, "the highest situated and most solitary of all Greek temples"].
- Modern Language Notes—April, Wordsworth's Plan for his Imitation of Juvenal, U. V. Tuckerman ["It seems clear that Wordsworth planned to do in imitation somewhat as Johnson had done in *London*, or more probably, in *The Vanity of Human Wishes*, making use of the lives of Englishmen as Juvenal had <made use> of the lives of Romans. . . . Evidently he intended to follow rather closely the parts of Juvenal's *Eighth Satire* which deal with the superiority of humble worth over degenerate nobility, in order to express his opinions on current politics". Yet it seems clear "that he did not intend to be limited by rigid adherence to the Latin text. Wordsworth's plan was to follow Juvenal, sometimes in close, at other times in 'extremely periphrastic' parallels, giving modern instances"]; Short review, generally favorable, by Harris Fletcher, of Kathleen E. Hartwell, *Lactantius and Milton*.
- Modern Language Review—January, Lucan in the Middle Ages: With Special Reference to the Old French Epic, Jessie Crosland [there is "plenty of evidence to show that his <= Lucan's> popularity, though second perhaps in degree to that of Virgil, was quite as widespread and, in result, more effective. Not only is he frequently mentioned by name in the works of mediaeval writers both Latin and vernacular, but the attitude of thinkers towards the wonders of the universe show <s> distinct traces of the mark which Lucan's work had made upon them". The article is divided into sections that deal with Lucan as Historian, Lucan as a Poet and a Philosopher, Lucan and the Old French Epic, Lucan and the Romantic Epic].
- The Musical Quarterly—April, Music in the Life of the Ancient Greeks, Herbert Antcliffe ["The more one studies the life of the Greeks at all periods of their history, the more evident does it become that their use of music in all departments of their lives was much the same as ours. They had instruments of less power and range than our own, their harmonic and instrumental technic was more limited, but their ideas of the necessary and desirable immanence of music were the same"].
- Nineteenth Century and After—April, Pelagia of Antioch, Helen Waddell [this pleasing essay contains a translation of the Vita S. Pelagiae, Meretricis, "written in Greek in the fifth century by James the Deacon, and translated into Latin by one Eustochius"].
- Princeton Alumni Weekly—March 28, Virgil and the English Mind: A Triumphant Influence, Charles G. Osgood ["The second of the 1930 series of Princeton Lectures by members of the University Faculty"].
- Punch—April 9, Nay Ploos Ooltrah: The Pronunciation of Latin, A. P. H. [this is a witty defense of the "good old English pronunciation of Latin"].
- Revue Historique—January-February, L'Empereur Tibère et le Culte Impérial, Michel Rostovtzeff [this article embraces a discussion of inscriptions found recently at Gythion in Laconia]; Review, favorable, by R. Lantier, of Jean Bayet, *Les Origines de l'Hercule Romain*; Review, mildly favorable, by M. Durry, of T. R. S. Broughton, *The Romanization of Africa Proconsularis*; Short review, uncritical, by R. Lantier, of George E. Mylonas, *Excavations at Olynthus, Part I: The Neolithic Settlement*.
- Saturday Review of Literature—March 8, Long review, generally favorable, by F. S. C. Northrop, of Léon Robin, *Greek Thought and the Origins of the Scientific Spirit*; April 12, Review, favorable, by Raymond Weaver, of Frederick J. E. Woodbridge, *The Son of Apollo* [this book deals with Plato].
- Sewanee Review—April-June, Review, qualifiedly favorable, by Austin Warren, of S. Angus, *The Religious Quests of the Graeco-Roman World*.
- Studies (An Irish Quarterly Review)—March, Review, generally favorable, by M. T., of Steven Runciman, *The Emperor Romanus Lecapenus and his Reign*.
- Studies in Philology—April, Aristotle's "Sweete Analutikes" in Marlowe's *Doctor Faustus*, Bonno Tapper ["The 'Sweet Analutikes' by which Faustus confesses to have been ravished, cannot have been anything but Aristotelian. . . . I suggest that the Cambridge and Oxford men who saw the play during this period, would naturally take this line as an allusion to Peter Ramus and to the conflict then being waged at Cambridge between the Aristotelians and the Ramists"].
- Yale Review—Spring, Review, favorable, by Gisela M. A. Richter, of Mary H. Swindler, *Ancient Painting*.